ISSUE 4 2016

PERSPECTIVES

A PUBLICATION FOR THE MEMBERS OF THE ASSOCIATION OF FRATERNITY/SORORITY ADVISORS

ETHICS IN FSL CROWDSOURCE

Natalie Shaak

afa

E T H I C S

LETTER FROM THE PRESIDENT

It goes without saying that ethical practices should always remain at the forefront as professionals. However, there have been many instances we can reflect back on over the past several years that speak otherwise. From mismanagement and abuse of funds to inappropriate behaviors that in no way are in line with what we expect from the students we advise or mentor – professional ethics have seemed to go by the wayside for some in the field. We cannot expect our students and even younger professionals who we encounter to look to us for guidance if our actions are not in line with what our standards should be.

There was once upon a time when I was naïve to the fact that this type of behavior would happen in our profession. I sat in an optimistic world that perceived all professionals to be honest and genuine about their desire to develop students and provide an environment that would allow this development to flourish. Having experienced a few more years in this field from my initial state of naivety, I know poor judgement is not a characteristic absent from our work.

I would assume many of the unethical behaviors we have witnessed could have been avoidable. For instance, better and/or an increased level of management and oversight of office accounts could lessen the likelihood of fraudulent activity. I understand there is a level of trust a leader/supervisor has with those within their organization, but when there is questionable activity, to have an effective practice of overseeing processes is better than having none at all. Employee behavior gets a bit tricky as many times you may be basing your judgement of character on superficial measures. Even still, standards should be in place and followed.

Integrity is a non-negotiable. Professional ethics should be and/or remain a high priority in our work as leaders, managers, and team members. I hope you will take the time to explore this topic with those you work with, and examine your policies and procedures to ensure best practices are in place.

Veronica Moore
President

LETTER FROM THE EDITORS

Annie Carlson Welch & Emilee Danielson-Burke
Co-Editors

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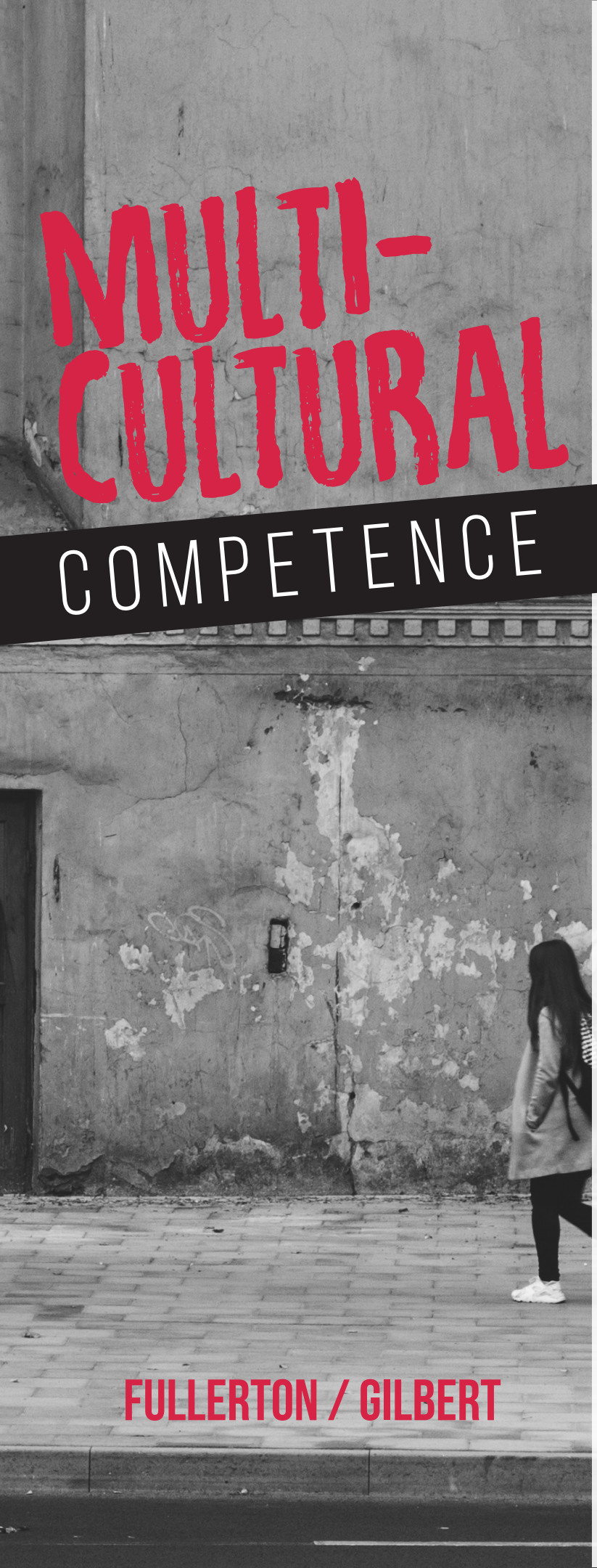

MULTI-CULTURAL COMPETENCE

FULLERTON / GILBERT

IN a recent *Perspectives* article, Bob Kerr and Dan Wrona (2015) questioned, "What needs to happen for members to embrace social change as the mission of fraternities and sororities again?" (p. 8). Kerr and Wrona asserted that if fraternities and sororities can overcome their internal obstacles to change, including fear of irrelevance and lack of accountability, they can build meaningful partnerships and lead necessary change efforts in their communities. Fraternity/sorority advisors must also be a part of the spark and sustainability efforts for social change to be embraced by fraternities and sororities again, and with that comes a similar yet separate set of challenges. Fraternity/sorority advisors will likewise need to consider their own internal obstacles, establish meaningful partnerships with appropriate stakeholders, and lead appropriate change efforts while supporting students in similar endeavors.

The Association of Fraternity/Sorority Advisors' Code of Ethics posits fraternity/sorority advisors should support undergraduate students "as they strive to achieve diversity, equity, and justice in thoughts, actions, and membership" (Fraternity and Sorority Undergraduates section, para. 10). These ambitions are complex in nature and necessitate the development of both capacity and agency. Capacity reflects a person's ability to act for a greater and pro-social good, which is supported by the development of multicultural competence and mutually-beneficial relationships. Agency is a person's sense of responsibility to act, supported by confidence that their actions can and will make a difference. Without both capacity and agency, individuals may miss critical opportunities to inspire meaningful change. Fraternity/sorority advisors are well-suited for developing both foundations in undergraduate students; but to do this, advisors must first turn inward for self-development.

Multicultural competence, the development of "awareness, knowledge, and skills needed to work with others who are culturally different from self" (Pope, Reynolds, & Mueller, 2004, p. 13), is an essential competency and an ethical imperative (ACPA-College Student Educators International [ACPA], 2006) in student affairs work. Opportunities for education and development of multicultural competency are abound in the advising profession, as one of the many privileges associated with working in higher education. These opportunities, however, can result in a fear of being inadequately informed. The tendency to wait on one more conference, one more book, or one more webinar before actively engaging in the

work of inclusion might prevent forward movement from ever occurring. Meanwhile, for those who do engage, their actions can be overly-restrained by a fear of being "found out" as unaware or misinformed. Because of the impact these halting manifestations can have on forward progress, the fear of inadequacy is the first internal obstacle we propose fraternity/sorority advisors must overcome. In doing so, they can propel themselves forward in the ongoing journey that is creating a more inclusive environment for all.

We acknowledge that there can be many external obstacles as well, and that not all advisors may resonate with the particular fear named above. However, when present, we believe this fear is one that can be debilitating and prevent potential change-makers from influencing their institutions in meaningful ways, especially when those individuals carry with them the privilege and access that can pave the way for change to occur. Advisors whose voices are seen as credible and who are given seats--metaphorical or physical--at decision-making tables as a direct or indirect result of their identities have a heightened responsibility to be mindful of the ways that their own internal obstacles could hold them back from action. When fraternity/sorority advisors feel confident and competent, they can actualize their agency through meaningful interactions with stakeholders.

DOING THE WORK

One of the most powerful roles that a fraternity/sorority advisor can play is through engagement with students. Because many of the students with whom fraternity/sorority advisors will engage come from relatively privileged identities and backgrounds, Watt's (2007) Privileged Identity Exploration Model is one useful theoretical framework that can inform these conversations. Fraternity/sorority advisors have the opportunity to ask critical questions of their students, guiding them through the different ways that defensiveness might show up as they gradually move from recognizing their privileged identities, through contemplating them further, to eventually addressing them. Though these conversations may be uncomfortable, they are an essential part of ensuring that students both learn and progress developmentally throughout their time at college.

To be clear, incorporating this critical dialogue in conversations with students should be viewed as a necessary and standard procedure for fraternity/sorority advising, similar to conversations regarding hazing, substance use and abuse, governance, membership education, etc. Too often, the responsibility for fostering an inclusive campus community falls solely on the shoulders of the few campus professionals in multicultural centers, LGBTQ centers, and women's centers. Though these offices exist to serve as resources for their institutions, the work of inclusion is a responsibility that must be shared by all parties, regardless of functional area. Therefore, fraternity/sorority advisors--campus-based inter/national organization professionals alike--must recognize and own their responsibility in this whole-campus work.

Additionally, fraternity/sorority advisors also have a responsibility to create intentional, mutually-beneficial collaborative efforts with appropriate partners who are engaging in social justice and inclusion work. Many opportunities can be realized through meaningful collaboration, and relevant examples can be found across many institutions and organizations. Last year, for example, both authors decided to take a collaborative approach to advising "Greek Allies", Lehigh's student organization dedicated to promoting inclusion within the fraternity & sorority community. In doing so, both the Office of Fraternity & Sorority Affairs and Pride Center took equal ownership over supporting, resourcing, and sustaining the organization. As a result, student leaders benefitted from exposure to multiple perspectives from intersecting functional areas, and the partnership paved the way for additional collaborations between the two offices.

As indicated thus far, fraternity/sorority advisors must engage in individual- and group-level work; however, a true commitment to inclusion means that they will also have the knowledge and skills to effectively advocate at the institutional-level for inclusive policies and practices on their campuses and in their organizations (Pope, Reynolds, & Mueller, J. A., 2014). Compelling cases for improvements in policies and practices are grounded in an awareness of the obstacles that students from marginalized identities may face when navigating their their campuses and organizations, and bolstered by connections to national best practices and relevant research. Further, these efforts are more likely to be successful when advisors can bring with them students and community partners as advocates. Each stakeholder has a different sphere of influence and if all parties have developed capacity and agency, their advocacy can be infused through different arenas including governing organizations, campus policies, and inter/national organization bylaws and code.

PUTTING IT IN PRACTICE

Though it can be challenging to determine where to begin, fraternity/sorority advisors are far more likely to contribute to sustainable multicultural change when they make efforts on each of these levels to work toward promoting a culture of inclusion (ACPA, 2006; ACPA & NASPA, 2015; Council for the Advancement of Standards in Higher Education, 2008; Pope, Reynolds, & Mueller, 2004; Pope, Reynolds, & Mueller, 2014).

In conclusion we want to offer a few ideas for places to start based on our own experiences; keep in mind, however, that each institution has unique needs and, therefore, a unique approach to tackling issues of inclusion is necessary.

INDIVIDUAL-LEVEL:

- Identify gaps in knowledge and awareness of diversity-related topics to develop; the Multicultural Competence Characteristics of Student Affairs Professionals Inventory (MCCSAPI) is one of several instruments available to those who seek formal evaluations (Castellanos, Gloria, Mayorga, & Salas, 2007).
- Carve out intentional self-development time; focus on self-identity and first-order development of knowledge of others' identities and experiences.
- Leverage developmental conversations with students to discuss their personal identity development, as well as an understanding of their peers' identities.
- Encourage student leaders to incorporate similar concepts in their members' experiences; encourage them to utilize existing structures for these opportunities, such as chapter meetings, new member education programs, etc.

"Fraternity/sorority advisors must engage in individual- and group-level work; however, a true commitment to inclusion means that they will also have the knowledge and skills to effectively advocate at the institutional-level for inclusive policies and practices on their campuses and in their organizations."

GROUP-LEVEL:

- Develop a professional development plan for staff units, incorporating best practices and relevant frameworks such as the Student Affairs Multicultural Organizational Development (MCOD) Template proposed by Reynolds and Pope (2004, p. 64).
- Infuse multicultural competence into group learning opportunities for students, such as community programs, leadership retreats, officer transitions, roundtable discussions, etc.
- Build intra-institutional coalitions for whole-campus initiatives; work with campus resources for development opportunities, residence life and residential services for inclusive housing discussions, general counsel for policy review and alignment, etc.
- Explore collaborative advising models to partner with individual and group stakeholders to further mutually-beneficial goals and expose students to multiple perspectives.
- Promote educational resources for invested volunteers and stakeholders, such as alumni and faculty/staff advisors; incorporate developmental opportunities in advisor trainings and alumni council meetings.

INSTITUTIONAL-LEVEL:

- Adjust and revise office policies to reflect inclusion and socially just practices; consider membership requirements, accreditation metrics, etc.
- Conduct an environmental scan of the physical spaces housing fraternity and sorority operations--offices, meeting rooms, residential facilities, etc.--to ensure spaces are accessible, inclusive, supportive, and celebratory of culturally-diverse students and activities.
- Collaborate with key stakeholders to influence policy change within your institution.
- Empower student advocates to promote and create policy change in their own organizations, at the local and inter/national level and/or utilize the programs and policy changes that their respective organizations have put forward.

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Carter E. Gilbert serves as the Assistant Director of Greek Leadership Development in the Office of Student Leadership Development at Lehigh University. In this role, Carter pursues his professional passion of contributing to the holistic development of a socially-just human capital. Carter is a member of Beta Theta Pi fraternity and an active volunteer within AFA, ACPA, and NASPA.

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Curriculum Share

Fifteen years ago, I formalized a partnership with Pi Kappa Phi Fraternity working in the area of alcohol education. As my role grew, I "grew up" and became the Director of Prevention Education for the organization. It is my hope that everyone finds that magical role/position within an organization where they can stay, grow, challenge and learn. That is how I would describe my time with Pi Kappa Phi. Several compelling reasons why I have stayed is the unwavering support from the National Council, leadership from the CEO, volunteers that take time out of their life to make the fraternity better and a staff that is younger and smarter than me and continues to challenge me as a professional.

Pi Kappa Phi puts significant money towards prevention and educating our members. From this I truly believe that when we give our students education, training and mature adult guidance they simply make better choices. When we help them critically think through this term "safety" we actually create safer environments.

The one constant during my tenure; we have been unwavering in our ability to share our resources with the interfraternal community. Our CEO, from the beginning, has been focused on that. I am unsure how Mark Timmes became so generous; however, that is one of the best things I have learned from him. When you click on our risk management resources page, it is ALL there for you to see and utilize.

The reality is we all have the same problems and challenges. Additionally, we don't have time to reinvent the resources for each organization. We can learn best from each other. And when we ask our students to act as a community at the campus level; perhaps, we need to first model that principal. So, feel free to reach out to Pi Kappa Phi if you have questions, we are happy to share!

Dr. Lori Hart
Pi Kappa Phi

Dr. Lori Hart served Pi Kappa Phi for 15 years in the areas of alcohol education and prevention. She is a fan of fraternity and sorority life and the potential and value it adds to the college experience and beyond. Her greatest joy is found sitting on her deck at home with her family and two Golden Retriever dogs.

HOW WE LIVE
AND HOW WE DON'T

EACH semester, a leadership team within the Division of Student Affairs at Virginia Tech chooses a book to read together. Instead of spending weekly meetings reporting out about what is happening in each area, a significant portion of time is devoted to dialogue about how that book informs the lives, leadership, and practice of the leadership team. The most recent text this group read was The Road to Character by David Brooks (2015). In his text, Brooks' assertion about our lives rests upon two fundamental principles – we can be known for "eulogy virtues" or "resume virtues."

Simply put, eulogy (character) virtues reflect aspects such as kindness, compassion, honesty, etc. Resume virtues describe our achievements, status, successes, etc. Brooks shares the biographical portraits of leaders throughout history and how they have balanced both sets of virtues, which can both add value to our lives. Ultimately, he posits that it is the pursuit of character virtues in an individual's life that offers meaning and allow someone to make the highest contribution to whatever cause, commitment, or vocation they are committed to.

There are many situations that educators may encounter in attempts to succeed as leaders in order to meet the demands of the students that require the most attention (good or bad). The tendency for jobs within fraternity and sorority advising to simply

become the task needed to be performed to make it through the day is tremendously real. And, when this occurs, professionals can lose sight of the compass that should ultimately guide us through the tough, challenging, and adaptive work of teaching.

Many practitioners belong to different professional associations that put forward a code of principles and ethics to sustain our foundation. The Council for the Advancement of Standards in Higher Education (CAS) has codified the practice along seven basic principles: autonomy, non-malfeasance, beneficence, justice, fidelity, veracity, and affiliation (2006). The likelihood is low that as educators--faced with long days of professional and personal challenges-- we may consistently remind ourselves of ethical codes like these. Simply put, we would rarely use these statements of professional practice to determine how we treat our colleagues, what we hope for our students, or how to operate in the gray.

A quick review of social media platforms, such as Facebook, show that educators remain in conflict with others and ourselves about our ethical practices. To name a few: management of student finances, misrepresentation of professional experience, failure to practice values-centered leadership, etc. The pressure to meet institutional needs and to pursue personal professional advancement can often mean adapting an "ends justify the means" approach. In this approach professionals can focus their sights on what they feel they are deserved, what they have earned, or what they believe they are due – a move away from the principled and ethical leadership taught to students.

Perhaps it is time to refocus direction towards the pursuit of character virtues – those that allow professionals to operate as decent human beings in a complicated world. Advising students will never become easier. Managing up, down, and across learning organizations will always be messy. The abundance of human and financial resources will never be a reality. The state of higher education has never been more uncertain. However, a road to character reminds us all that the work as educators is not about personal gain, but what we give and how we care. In that journey individuals can discover the adaptive and transformative practices to sustain ourselves and tackle these problems in ethical and caring ways.

At Virginia Tech, staff have adopted five aspirations for student learning: commit to unwavering curiosity, pursue self-understanding and integrity, practice civility, prepare for a life of courageous leadership, and embrace Ut Prosim (That I May Serve) as a way of life. While this is the hope for the student experience, it is also what is hoped for the educator experience.

How might the lives of educators be transformed if they too adopted aspirations like these on the road to character? The language may be lofty and difficult to assess through performance evaluations that measure competencies. Yet, it is possible the long days and sleepless nights in fraternity/sorority advising could be more fulfilling if accomplished.

A highly admired student affairs educator is known for leaving students, faculty, and staff with the following words of advice – hopefully they will be helpful on your road to character:

WATCH YOUR THOUGHTS,
for they become your words.
WATCH YOUR WORDS,
for they become your actions.
WATCH YOUR ACTIONS,
for they become your habits.
WATCH YOUR HABITS,
for they become your character.
WATCH YOUR CHARACTER,
for it becomes your destiny.

-RALPH WALDO EMERSON

Byron Hughes
Director of Fraternity and Sorority Life, Virginia Tech

Byron Hughes serves as the Director of Fraternity and Sorority Life at Virginia Tech. For over 15 years he has worked in higher education across the areas of Residence Life, Student Conduct, and Fraternity and Sorority Life. Seeing the value of student learning through fraternity and sorority membership provides him with exciting opportunities to volunteer for several organizations, to include his own – Alpha Sigma Phi Fraternity.

Ethics
In Research

McCready

Throughout higher education, ethical practice in research and assessment is a concern on the forefront of educational institutions.

One example is a ground-breaking study by LaCour and Green (2014), the results of which had profound implications for political campaigns and social justice causes. The study identified that brief one-on-one conversations between gay canvassers and potential voters promoted significant positive attitudinal adjustments of voters toward same-sex marriage. These conversations continued to impact their perceptions nine months after the initial interaction. Hailed for its significant findings, the study received substantial media and public attention. Also, the canvassing approach utilized in the study was not only viewed as a model for same-sex marriage advocacy efforts, but also as a method that could be mimicked for other political causes (Martinez & Duran, 2014).

Yet, upon attempting to replicate the study, a separate group of researchers found a number of discrepancies that challenged the credibility of the LaCour and Green's (2014) study (Broockman, Kalla, & Aronow, 2015). Shortly thereafter, Science, at Green's request, retracted the article because of his concerns with LaCour's ability to reproduce the original dataset, among other issues (McNutt, 2015). Soon, another of LaCour's studies was also unable to be replicated, and the findings were considered fraudulent (Martin, 2015). Not only had LaCour been disgraced, but soon after Princeton University rescinded its offer to hire him as an assistant professor (Oh, 2015).

Though LaCour and Green's (2014) study was based in the field of political science, similar unethical actions are not out of the realm of possibility for those conducting research and assessment on fraternities and sororities. For example, imagine a scenario where a campus-based fraternity/sorority professional must provide evidence that a program hosted by his or her office promotes the development of a particular student learning outcome. Without evidence of student gains related to this outcome, the office may lose funding for the upcoming fiscal year. To ensure that the program is deemed a success, the professional modifies students' survey responses to guarantee the growth observed for the outcome between pre- and post-tests is statistically significant. This fraudulent finding is used in the professional's budget request to justify the funding for the next iteration of the program.

As noted by Bogdan and Biklen (2003), "Fabricating data or distorting data is the ultimate sin of a scientist" (p. 45). This sentiment is exemplified in statements on honesty and integrity found in the ethical standards and principles of the majority of almost all professional and research associations (e.g., Association of Fraternity/Sorority Advisors, n.d.; Council for the Advancement of Standards, n.d.; Council of American Survey Research Organizations, n.d.). Within the context of fraternities and sororities, fraudulent data research and findings may harm participants of a study, fraternity or sorority members, and/or other campus or organizational stakeholders, and in doing so violate another tenant of most ethical standards for research and assessment - benevolence (National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research, 1978). Returning to the hypothetical scenario about the falsified findings for a fraternity or sorority program, this dishonest act may lead to the perpetuation of an initiative that, at minimum, does not benefit student learning, development or growth. Also, if the program is funded, it may take away from other programs and resources that have documented benefits. Finally, like Broockman, Kalla and Aronow's (2015) effort to replicate LaCour and Green's (2014) work, others may be inspired to promote the same learning outcome and attempt to implement a similar program only to find lackluster results. Dishonestly reporting results and findings can have unintended consequences for a variety of stakeholders.

While telling the truth about one's findings is a significant ethical consideration, ethics are paramount from the inception of any fraternity and sorority life

research and assessment initiative. Above all else, researchers and practitioners conducting assessments must be concerned with the welfare of their participants (Bogdan & Biklen, 2003; Spradley, 1979). These concepts are firmly entrenched in the National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research (NCPHSBBR) "The Belmont Report" (1979). This report established guidelines, now embedded in "The Common Rule" of the Department of Health and Human Services (1991), for research undertaken at public and private institutions and agencies that receive U.S. government funding. Most colleges and universities established institutional review boards (IRB) to remain in compliance.

The three central ethical elements articulated in the report are respect for persons, benevolence, and justice (NCPHSBBR, 1979). These concepts should be familiar to practitioners, because they are consistent with the core values of fraternities and sororities. Researchers routinely abide by their IRBs expectations to disclose the purpose of their study to their participants and notify these individuals that they can withdraw from the study at their volition (Bogdan & Biklen, 2003). Also, the benefits of the study must outweigh any risks, and participants must be notified of any associated risks that they might incur through their involvement. Finally, researchers must protect the identities of their participants. Many go to great lengths to secure their data to maintain confidentiality. Participants are typically notified about these elements through informed consent forms completed prior to their involvement in a study.

While fraternity and sorority life professionals often do not need to secure IRB approval for their assessment initiatives, the ethical principles espoused in "The Belmont Report" are still applicable. For example, professionals should never force or coerce students to participate in an assessment, even if their feedback is viewed as critical data for the initiative. Likewise, it is wise for professionals to consider the methods they use to maintain assessment data as well as who has access to it. The wellbeing of participants should be considered throughout any assessment initiative.

The scope of ethical issues varies significantly between each study and assessment, and educational research and assessment is known for being particularly complex (McGinn & Bosacki, 2004). In particular, practitioners and researchers that utilize qualitative methods must consider the ethical implications of their relationships with their participants (Bogdan & Biklen, 2003). These issues are certainly present in research on fraternities and sororities. For example, while a researcher may want to understand how new members that endure hazing rationalize these experiences as they join fraternities and sororities, it is ethically challenging to interview or observe individuals that may be engaging in traumatic or harmful experiences (Sweet, 1999). Additionally, individuals conducting research or assessment projects may need to inform participants about mandatory reporting laws related to specific harmful behaviors (e.g., New Hampshire Student Hazing Law, 1993), and this ethical consideration may dissuade some students from engaging in the study. Fraternity and sorority life practitioners and researchers should carefully consider potential ethical and legal issues that may arise during their studies well before these initiatives ever take place.

Ethical conduct is a foundational element of fraternities and sororities, and research and assessment on this population should exemplify these standards. Research and assessment will play an invaluable role in shaping the future direction of fraternities and sororities. It is vital that practitioners and researchers familiarize themselves with the ethical expectations for research and assessment and rely on these concepts in their research and assessment efforts.

Adam M. McCready
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CHICUCHAS WASI SCHOOL FOR GIRLS

was established in Cusco, Peru almost 30 years ago to provide K-6 education for indigenous girls of rural Cusco. Peruvian law mandates that public school grades 1 through 12 are free, but in reality public education is not available to many families living in stark poverty, lacking basic services and adequate food and surviving on $1.00 (U.S.) or less a day.

The school prepares and educates poor girls to become economically independent and be future leaders for social change to end gender inequality, female abuse and child abandonment. Chicuchas Wasi School for Girls is a valued educational institution within the community.

Because of our donors (including over 220 sorority community partners), the Circle of Sisterhood was able to fund the installation of electricity at the school, opening up educational access through the use of audio and video educational materials as well as the limitless learning opportunities that come with access to the internet. Teachers have expanded their academic programs with the use of technology learning in teaching plans and are connecting students to the rest of the world. Just imagine what these girls are now learning for the first time!

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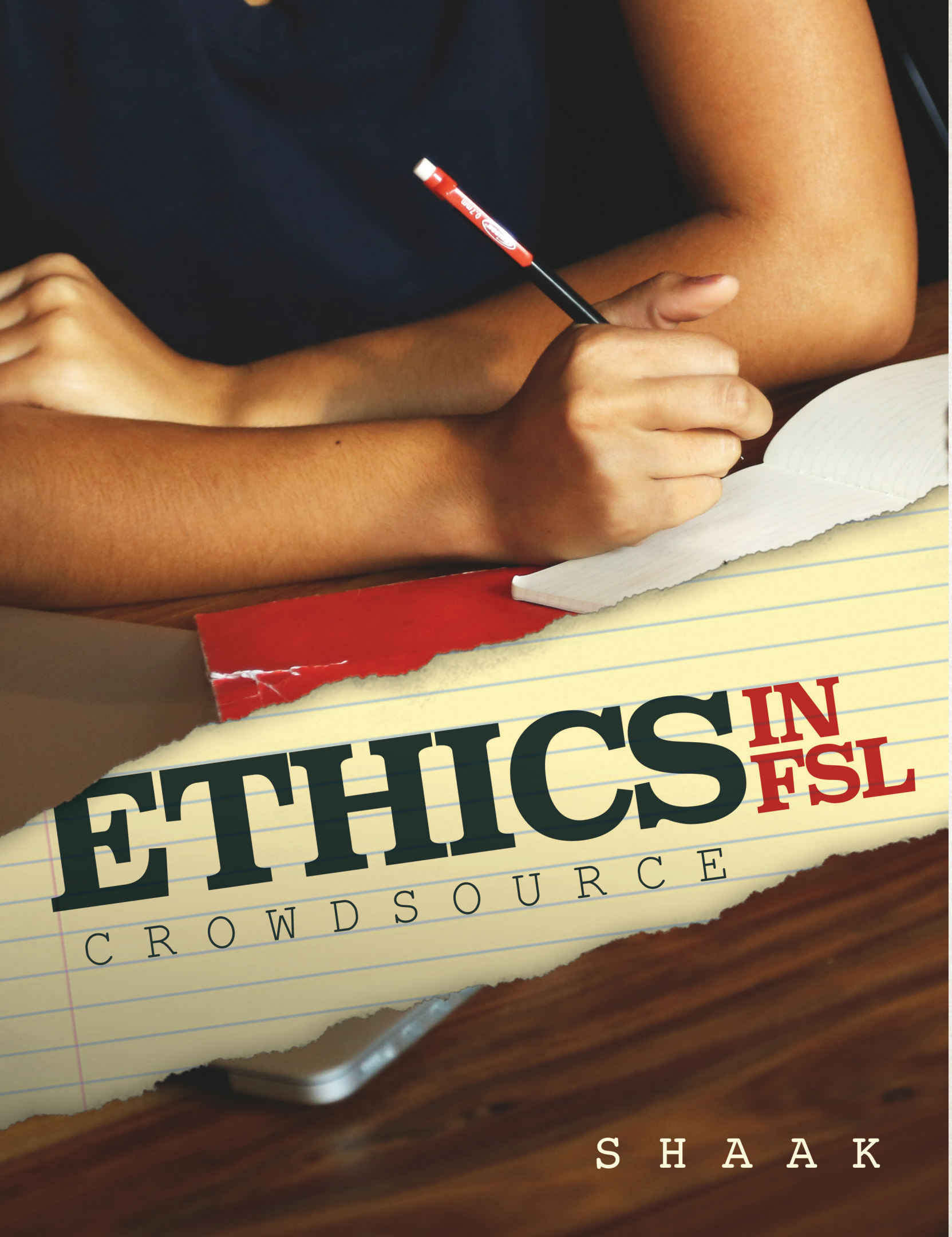

ETHICS IN FSL

CROWDSOURCE

SHAAK

Theta Chi Fraternity

Dan Faill

Director, Fraternity and Sorority Life, Elon University
AFA Foundation Board Member

Our code of ethics should address how are we creating free thinking students that value others but do not become, what Tom Jelke calls, "social justice warriors." It is our responsibility to inform, educate and empower our students to take self-authorship of their own journey - not to correct all of the wrong doings in the world. We need to help them feel confident in their abilities, through the forum and foundation of fraternal values, to make an impact however they deem appropriate. If we look at our founding purposes and principles, fraternal organizations were created to fill a void created by those with authority who felt student discourse had no place in academia and that the voice of the student was not valid or valued. I believe we have a responsibility to help our students find their voice, without imposing our own. Only then can they become truly educated.

Lambda Theta Phi Fraternity, Inc.

Jarrod Cruz-Stipsits

Executive Director, Lambda Theta Phi Latin Fraternity, Inc.

Almost 10 years ago, I presented legislation at the AFA Business Meeting to include cultural competence as a core competency within our profession; however, the measure ultimately failed as this competency was supposed to be infused in each of the others. As our organizations and campuses increasingly diversify, the need for culturally competent professionals should be clearly outlined in our Code of Ethics. This Code of Ethics should outline that every professional be fully self-aware of their own identity, the various identities of individual students, and the mission/purpose of the organization(s) in order to demonstrate their understanding of the impact privilege and power have in our work. Additionally, our members need to have the cross-cultural knowledge to understand the histories, values, and traditions of various cultural groups and seek out the skills and education necessary to put into practice their understanding of cultural competence. It is up to each of us to ensure that cultural competence not only becomes included in our Code of Ethics, but that it becomes a core competency so that our members can intentionally focus on their cross-cultural knowledge and skill development.

Tau Kappa Epsilon Fraternity

Travis Apgar

Robert G. Engel

Senior Associate Director, Cornell University

- Act with integrity and live the values and standards of your community
- Drive the alignment of organizational principles, university mission, and student actions
- Promote positive change in individuals and organizations through environments and education
- Empower students in self-discovery, meaningful community engagement, and personal choices
- Incorporate the fraternity and sorority community seamlessly with the college/university community
- Engage in continued professional development – remain knowledgeable of local, regional, and global issues relevant to our students, their experience, and development
- Promote access (financial, physical, racial, religious, and otherwise) for all students who choose to join a fraternity or sorority to be able to do so

Pi Kappa Alpha Fraternity

Justin Buck

Executive Vice President and CEO,
Pi Kappa Alpha Fraternity

Setting a standard of professionalism should be a foundational component of any ethical code. Many get into fraternity/sorority life to change the world, which is commendable. Never lose sight of aspirational goals and long-term vision but be mindful to execute on the basics that comprise the job every day. Fraternity/sorority life issues are complex and have been around for a long time.

Get organized. From your workspace to your email inbox to how you manage your day. Dress for success. Have appropriate phone and email decorum. People will make assumptions based on your communication skills. Yes, you can disagree with someone on important issues in a tactful way and not whine to your "private" social media group afterwards. Avoid destructive gossip. Don't succumb to generalizations about certain institutions, organizations, or positions – find out for yourself. Finally, don't complain – it hasn't helped to solve a problem yet.

Delta Chi Fraternity

Alex Brown
Student Governance Advisor, University of Minnesota

I would like to see activism and advocacy included.

In our profession, we lead conversations daily on the importance of values and living lives of principle. We seek to empower our students to stand up for these values and do what is right. As we see protests on our campuses and in our communities, how do we engage? Are we active voices in addressing problems, challenges, or injustices? How do we actively work to create better communities?

As employees and volunteers, we recognize that workplace/organizational politics are real. We feel the pressure to conform to institutional and organizational messages, and understand that our actions may not just be seen as our own. We must find ways to be active advocates for those causes and issues important to us. It is possible to be true to ourselves and be good institutional and organizational partners. If we want change, we need to be a part of making it happen.

Lambda Chi Alpha Fraternity

Jeremiah Shinn, Ph.D.
Associate Vice President for Student Affairs, Boise State University

There has always been tension between our professional ideologies and the organizational realities of our work. We all have preferences, interests, wants, and desires that may or may not align with the priorities of our organizations. Part of what constitutes a profession is a shared set of beliefs about the work and a commitment to move the work forward. While there is ample opportunity for us to acknowledge our unique professional interests, gain specific expertise, and pursue pet projects, we meet our professional obligations when these things are secondary to the fundamental (and often mundane) work of meeting organizational needs and fulfilling organizational priorities. The profession of student affairs emerged and persists as a supplement to the academic work at colleges and universities. Recognizing and operating within this reality is an important part of being a professional. Being ethical isn't always about what not to…sometimes it's about what needs to be done.

Sigma Phi Epsilon Fraternity

Grahaeme A. Hesp, Ed.D.
Regional Director, Institutional Relations, FIE: Foundation for International Education

Ethics is about good and evil, right and wrong, justice and injustice in individuals and in our relationships with people and all living things. Using the assumption that leadership is a subset of ethics rather than ethics being a subset of leadership studies, professionals need to learn the interconnectedness of leadership and ethics including the ethical background of what leaders are, what they do, and how they do it. Professionals must assess the public and private morality of leaders, the moral obligations of leaders and followers, the ways in which leaders shape the morality of their environments, as well as the temptations of power. Any Code of Ethics must look at how leaders convey values through their actions (and inactions), language, and their power and influence as role models.

Phi Kappa Theta Fraternity

Daniel Bureau, Ph.D.
Executive Assistant to the Vice President for Student Affairs, University of Memphis; AFA liaison to the Council for the Advancement of Standards

The Code of Ethics, adopted in 2002, is still relevant today. Our basic beliefs of do no harm and practice due diligence are basic tenets of our field as well as student affairs work in general. However, the contexts in which we demonstrate our alignment with these ethical principles has changed. Therefore, I would propose language about how we convey our personal and professional beliefs, hopefully aligned and demonstrated in a way that we find acceptable for students, particularly via social media. Our in-person and virtual personalities must be enacted in ways that demonstrate the core ethical principles of our work with college students.

Pi Kappa Phi Fraternity

Roy W. Baker, Ed.D.
Associate Dean and Director of Greek Life, West Virginia University

After studying the current code of ethics, which is excellent, I would like to see the following concepts be added in some meaningful way: collaboration, partnership, initiative, social media responsibility, relevance and living the ritual.

Sigma Phi Epsilon Fraternity

Bob Kerr
Retired, Oregon State University

- No professional fraternity/sorority advisor should have access to any student group fund accounts other than host institution accounts.
- Professional fraternity/sorority advisors should not consume alcohol with undergraduate students, even if the students are of age.
- Professional fraternity/sorority advisors should not serve as chapter advisors to an undergraduate chapter on their campus.
- Professional fraternity/sorority advisors should model a healthy balanced life to promote well-being and healthy choices.

Kappa Delta Sorority

Kari Murphy
Associate Director of Student Life, Ball State University

If the fraternity/sorority advising field were to create a new professional code of ethics I believe there are a few key pieces to include. First, you are not entitled to money from council dues, fundraisers or any other funds that you may have access too or to spend frivolously. Next, there needs to be intentionality in your position, in advising, and in facilitating. This applies to your campus work and the work you may do as a volunteer. Professionals should be intentional with what and where they chose to present or facilitate outside of the paid position and how often they do so. There is value added and progress made in moving a community forward when your primary focus is on your paid position. Lastly, make ethical decisions that are best for you and your personal wellbeing. Fraternity and sorority advisors are humans and need to take care of themselves to be the best for the students and staff with which they work.

Delta Chi Fraternity

Danny Catalano
Associate Director of Student Involvement and Leadership Development, New York Institute of Technology

It should include something around self-care. I believe people should be taking care of themselves emotionally, physically, financially, spiritually, intellectually, socially, or environmentally first before they can take care of others.

Phi Beta Sigma Fraternity, Inc.

Christopher Jefferson
Associate Director of Fraternity and Sorority Life, North Carolina State University

Specific items I believe should be included:

- Integrity - reflected in our intentions, actions, words, work, and relationships; demonstrated through the alignment of our work with the espoused value(s) of our organization, community, and/or institution.
- Righteous - maintaining our resolve to never allow unjust means to justify the ends.
- Character - demonstrating the ability to endure, stand firm, and take ownership in upholding the standards of our community.

Our responsibility, as professionals in the fraternal industry, calls for us at all times to demonstrate an exceptional level of personal integrity. We are responsible for providing resources, products, and services to the next generation of values-based leaders during formative moments in their development. It is our duty to begin within and ensure we possess the individual character worthy of inspiring the next generation of members. Our students are frequently confronted with ethical challenges and we must ensure that we have the personal conduct and experience necessary to walk them through making the tough calls, doing the right thing or facing the unpopular decision. We will be well positioned as guides because we have been down that path and continue to demonstrate our resolve to live a values-based life.

Sigma Pi Fraternity

Kevin Pons
Associate Director, EverFi

The first thing that comes to mind for a new professional code of ethics for the profession of fraternity/sorority advising would be that we live up to the standards we expect of our students. Too many times at conferences and events, I see professionals acting in ways that are not only a poor reflection on the host institutions they work for, but also a poor reflection of the organization in which they are affiliated. We cannot expect our students to live by high ethical standards if we ourselves are not willing to model the way.

Sigma Pi Fraternity

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Delta Zeta Sorority

Natalie Shaak
Faculty/Staff Advisor, Beta Theta Pi and Pi Alpha Phi Fraternities, Drexel University

- Marketing and recruitment – Because of our life-long membership, I believe there's an ethical responsibility to present our organizations/communities in a transparent and honest way to potential members. This includes openly sharing chapter accomplishments, conduct issues, and creating recruitment processes that allow for authenticity.
- Relationship boundaries – We should have clear guidelines for fraternity/sorority professionals on socializing, electronic interaction, and sexual relationships with students.
- Hazing – We need a common definition and expectations that all professionals agree to uphold, removing varying degrees of tolerance.
- Accountability – We need to expect professionals to address issues such as underground pledging, extreme alcohol abuse, and other violations, not claim we don't know about it.
- Finances – There should be specific discussion of how resources are utilized with an expectation of responsible use, including checks and balances/systems to deter and identify misuse of resources.
- Equal Support – There needs to be an expectation that professionals have knowledge of and support all the organizations they advise, specifically culturally-based organizations.

Pi Kappa Alpha Fraternity

Joshua Schutts, Ph.D.
Assistant to the Dean of University College and Director of the Quality Enhancement Plan, University of West Florida

I see no reason to re-invent the wheel. The Council for the Advancement of Standards (CAS) has developed a broad set of ethical principles that are derived from literature and student affairs practice. Perhaps our time is best spent developing the context around those broader principles. I suggest that we as an Association develop language around what it means to promote the principles of autonomy, non-malfeasance, beneficence, justice, fidelity, veracity, and affiliation in our work; as are currently found within the CAS ethical principles.

Alpha Omicron Pi Fraternity

Carolyn E. Whittier, Ph.D.
Assistant Dean of Students, Valparaiso University

I would recommend that the following items be considered for a new professional code of ethics for the fraternity and sorority advising profession:

- Maintain the highest level of personal and professional conduct.
- Serve as an advocate for a fraternity and sorority experience that engages learning as its primary tenant.
- Demonstrate an understanding of the employer's values and desired relationship with a fraternity/sorority community.
- Engage in ongoing professional development to ensure up-to-date content knowledge and understanding of campus culture today.
- Maintain cooperative working relationships between campus-based and headquarters-based professionals.
- Use truthful statements and tactics in responding to challenging situations involving undergraduate members.
- Demonstrated understanding of cultural competence as it specifically impacts the advising of groups different from the professional's background
- Engage with technologies that inform the practices used within fraternity and sorority advising.
- Maintain the confidentiality of privileged information entrusted or known by virtue of the position.

Phi Mu Delta Fraternity

Joseph Thompson
Assistant Director of Student Development, Stockton University

- Autonomy – We empower and respect an individual's freedom of choice and affiliation
- Accountability – We hold ourselves and others accountable
- Justice – We promote human dignity and respect the rights of individuals and groups

Delta Phi Lambda Sorority, Inc.

Hannah Seoh
Chair, National APIA Panhellenic Association

- Integrity – leading by example in our own personal life
- Humility – doing work for the sake of wanting to leave the world a better place and not for the attention, kudos, or accolades
- Innovation – being creative and challenging the status quo
- Equity – realizing that systems on the surface may seem equal but not equitable and working to dismantle those systems in whatever space you occupy
- Compassion – interacting with others from a place of kindness and empathy
- Joy – being joyful in your work and spreading that joy to others

Zeta Phi Beta Sorority, Inc.

Jennifer JJ Jones
National President, National Pan-Hellenic Council

It should include the role of the fraternity/sorority advisor, what the members of the organization should gain from their advisement, and the definition and purpose of the code of ethics as they relate to Fraternity and Sorority advisors. Some core values should be named in the code. The code should include what it means to be professional.

Natalie Shaak
Drexel University, LeBow College of Business

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